595 wives of Yokuts man (above) also referred to as
837 wo·'iăn.

In total of 90 unions, 132 male children born,
● 163 106 females; 23 females or 22 per cent died be-
165 fore they were of age to marry, 29 males or 22 per cent died before they were of marriageable age. This mortality rate for pre-adults probably too low; checking indicated that, in unions occurring 2, 3 generations back, informants were not always sure of exact number of issue of union, and could not be certain how many children of issue had been born dead, or died in infancy. The 90 unions averaged 2.6 children per marriage; this too is minimum figure, as several of marriages on which average is based are continuing at present time.

587 Levirate, sororate affirmed, but not compulsory; genealogies listing 90 marriages show one occurrence of sororate following death of wife; one of levirate when woman married deceased husband's sister's son; no occurrence of man's marrying deceased wife's brother's daughter. If man wanted to marry widow he did not have to ask leave from any member of her deceased husband's family. If sororate, no price paid for second wife.

591 Residence patrilocal in man's father's house when bride purchased; matrilocal in woman's father's house when no purchase price paid. After first child born husband built own house, not necessarily in same hamlet with his father or his wife's father.

586 Divorce.- Divorces infrequent formerly (SM); if wife left husband, purchase money not refunded by her parents. Of 45 marriages occurring in last 30-40 yrs., 19 were continuing in 1933, 17 had been terminated by death of one spouse, 9, or 20 per cent, had ended in divorce, 5 divorces being between full bloods, 4 between fullblood men or
[578] women, white women or men. Of divorces between full bloods, jealousy on part of husband or wife cause for 2; "mean temper," nagging on part of wives, both Owens Valley Paiute women, cause of 2; reason for 5th case unascertained, but was not barrenness; although 3 of foregoing 5 unions barren, lack of children not cited as reason for divorce.

Children of divorced couple remained with mother, who usually returned to her parents' home both in event of divorce or temporary separations from her husband.

602 Kinship taboos.- Man addressed mother-in-law
784 in plural, never in singular; this usage reflected in mythology, where plural is also used to denote frigid politeness, scornfulness (Voegelin, 1935 b, 211, 229, 235). None of other mother-in-law taboos as listed by Gifford (Gifford, 1922, 260) practiced by Tübatulabal; although both men, women treated parents-in-law with respect they were not "bashful" in their presence.

[p. 44(6)]

159 The following autobiography was taken in English from FP, her daughter LT interpreting, in 1933. FP gave the autobiography within a space of 2 weeks; a day or so after our last session together she went to Bakersfield for shamanistic treatment; on the return trip she was run over by a car and killed.

When first asked to tell the story of her life, FP demurred, saying she "had never been anywhere, just stayed in the South Fork valley all her life." The autobiography she gave is little more than an outline, which she was beginning to fill in with increasing amounts of detail, however, during the last few days I worked with her.

For the sake of clarity I have arranged the material in chronological order; parts of it were not so dictated. A photograph of FP is given in pl. 1b.

An autobiography of MM, FP's husband's brother's son, the Mike Miranda of the following pages, was obtained in text by Dr. C. F. Voegelin (Voegelin, 1935 b, 223).

I was born about 2 yrs. after the soldiers killed all those Indians over at Kernville (1863); my older brother was still being kept in a cradle then and I was born about 2 yrs. later.

159 My mother used to tell me about the massacre;
173 Jose Chico pulled my father out from those men and the soldiers didn't kill him; he ran away. There was one man who was shot in the eye, but he had power and recovered. Lots of men were killed. The fight started over the Indians' killing other people's cattle; Jose Chico interpreted for the white men and the Indians; he was the man who took my father out. There were 3 men saved when the soldiers shot at the Indians.

159 One man had an amulet, a bearclaw with beads
173 on it. He was running and he got out of breath and dropped that claw; then he was killed. The
751 people found it afterward. If he hadn't lost his power he would have escaped all right. Another man had rattlesnake for his pet. He was badly hurt; his insides were all cut up; when the people saw him after the massacre there was a rattlesnake lying on top of him, and that snake made that man get all right. Rattlesnake was his pet and took care of him. That man's name was hi·ay·ši·l; he was a Monilabal (Yokuts). He got all right again; my father saw him when he was helping bury those dead Indians; he saw that rattlesnake come and help him. PN has a rattlesnake for her pet, too; perhaps she got it from dreaming. She never took jimsonweed, I know.

159 I was born at omomʼip (no. 6, fig. 11). My
●163 mother had 8 children; most of them died before
165 they grew up. Three of my brothers died; all of them are dead now except myself; I am just left, one.

159 When I was a little girl I used to go with my
482 mother to pack wood. She tied a rope over her chest and packed wood on her back; not too heavy
857

159 And all the people were married there; Sumukat
585 married wIsok, and my younger sister was married, too.

159 Pete and I went home to u·u·pu·lap after we
591 were married; my people were living up there, making gardens. It was nice up there by the river. My grandmother (mother's mother) didn't like Pete; she kept scolding me for taking him again. She didn't like him because when he got drunk he was mean and chased around with other women. My parents and sisters and my grandmother and my husband and I were living in one big house. My sister's husband was a good man; he bought everything for
[241] her. We all got on well together; my family had
[432] lots of gardens there, with lots of onions. We sold some onions and beans, long black and white
[476] beans. The men and women both worked in the gardens; they helped each other; they worked early in the morning. Pete and I didn't have any garden of our own; we were just staying there with my parents. That was the way Indians used to do; the man lived with his wife's family a long time.

159 My sister died at u·u·pu·lap, so we left the
768 house where we had all been living; we moved away from there. Only my half brother stayed up there; he had alfalfa growing there; he stayed there until a white man came and told him to get out of there. All the rest of us moved.

159 Pete and I moved down to yItiyamup. We stayed
842 there all winter; we built a wattle house with a
845 tule roof down there. My husband had wanted me to have a baby for a long time, and my mother-in-law gave me some medicine; I didn't know what it was for, and I drank it; after that I didn't menstruate any more, and then I had Legora. When she was born I got sick and pretty nearly died; I was in labor all night and all day; my mother took care of me. My husband's stepfather had power; I was lying around, unconscious, weak; the baby didn't want to come out. Pete's stepfather touched me all over with his amulet. My father had power,
[826] too, but he couldn't do anything for me; I don't know why. I was old, about 25 yrs. old; my bones were getting hard, I think. When my son Pete was born it was easier, but Legora very nearly killed
[262] me. Each time I had a baby I didn't eat meat or grease for one month afterward; just flour and beans. After my first baby was born my mother made a fire in the ground with hot rocks on top,
● [163] for me to lie on. The rocks stayed hot all night; it was a good bed. I only had the 2 children.

159 When we were up there at yItiyamup my sister-
222 in-law and I used to get chia seeds on that lit-
524 tle hill near Steban's house. My 2 children would
249 stay home and go visiting over at another woman's house; they played marbles and made rag dolls to play with. We used to cut barley down here in the valley, too; we didn't make any tobacco; my mother made that, though. Little Bill Chico's second wife made it, too, and we used to buy it from her. One other woman, mapali·p, used to make it, too; only those 2 made it.

My husband used to haul water and wood for me;

159 My son used to do that; it was bad. He'd get
682 drunk and then lie down, outside, but he had
761 never gotten sick before from doing that. But when we went outside that morning we found him lying there with his mouth all blue, and he was dead. There were tracks around there; they said the Tule man had been there, but we hadn't heard anything that night. But they tracked the Tule man on horseback, down to the canyon. He had told somebody before that, "I'm going to kill that boy." That's how we knew he had done it.

159 When the Tule man saw Legora one time after that he told her not to tell her son Lloyd about it when Lloyd grew up; he said, "Don't tell that boy when he gets big, anything about that." He was afraid, you see.

159 Legora had another boy 3 yrs. after her first
163 child. Then she had a daughter 3 yrs. after that. When her second son was a baby, just crawling around, I got a telegram. We were at yitiyamp; Steban brought the telegram up there with him when he went to Weldon one day. It had stayed in the postoffice at Weldon for 2 days. My brother, ku·pal, had died over at Paiute and his relations had sent for me and for his 2 sons. They were both working on ranches around here at that time.

159 I started for Paiute that afternoon; Tony
493 Pablo's father went with me and took his oldest son along. We went in a buggy; my nephews went ahead, on horseback. We stayed all night at Havilah; we camped out alongside the road. It was cold; we had to keep a fire going all night long. At sunup we started off again; it was too cold to start before the sun was up. We had to go over 2 big mts.; the road was steep; it takes a long time to get there in a buggy. But we arrived that afternoon about 3 o'clock.

159 "Oh, we buried him yesterday," they told us.
764 They took me over there where they had buried him. They were just staying around the house waiting for us to get there; there were 2 houses; my brother's wife was living in one with 3 children and her married daughter lived in the other one with her children.

159 We stayed over there 2 nights. The day after
765 we got there they burned my brother's clothes. I had bought $2 worth of calico at a store, to burn with his clothes. We cried for him when we burned his clothes. I could eat meat after that without having my face washed, but my sister-in-law couldn't; if my parents had been alive they wouldn't have either.

The next day after the burning we returned home. It only took us one day to get home; we left there early in the morning and arrived at the rancheria about sundown.

159 Then my mother's brother told me to come and
591 live up at Canebrake. "Pretty soon I'm going to
602 die, then you can have this land," he said. He was living at Canebrake; when we moved up there he stayed with us. We all went up there; Irene (LT's daughter) was little then and Legora was